Volume LXXI CHICAGO, JULY 31, 1913 Number 22

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

ON THE BIRTH OF A CHILD

Lo—to the battle-ground of Life,
Child, you have come, like a conquering shout,
Out of a struggle—into strife;
Out of a darkness—into doubt.

Girt with the fragile armor of Youth,
Child, you must ride into endless wars,
With the sword of protest, the buckler of truth,
And a banner of love to sweep the stars. . . . .

About you the world's despair will surge;
Into defeat you must plunge and grope—
Be to the faltering, an urge;
Be to the hopeless years, a hope!

Be to the darkened world, a flame;
Be to its unconcern a blow—
For out of its pain and tumult you came,
And into its tumult and pain you go.

The Spectator. —*Louis Untermeyer.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, JULY 31, 1913. NUMBER 22.

THE CREED OF LOVE

I have a creed, I'll tell it you,
Since you have asked me to define
On what I build my hopes of heaven.
My creed—yes, I call it mine,
Since it belongs to every soul
That reaches upward toward the light,
And trusts in Christ for guidance sure,
And strength and will to do the right.

You'll find it written down my friend,
In that old Book upon the shelf,
'Tis: *Love the Lord with all thine heart*
And love thy neighbor as thyself.
Not *quite* enough? 'Twas counted so
By One who walked by Galilee,
His creed of love to God and man
Is quite enough for you and me.

—*Jean Blewett.*

The July number of *"The Common Good of Civic and Social Rochester"* publishes, as its leading article, a study of "What to Do with Sex Slavery in the Community," by Edwin and Catherine Rumball. Like everything that emanates from this source, the study represents careful research, insight and reasonableness. Consequently it carries conviction. We have often called attention to this humble little monthly. Its very littleness is an attraction. A very busy person can find time to read every word of this paper, and every word is worth reading.

"Gannett House," the social center of Rochester which is being conducted under the direction of the Unitarian Church of that city, as we have recently noted, is pioneering another civic experiment this summer. The English School for Immigrants is reported to be well attended. Volunteer teachers meet a class two nights a week and report interesting progress. It is hoped that this movement will lead to the permanent establishment of such schools in the public school buildings, if not under the direction and support of the public School Board. Foreigners are anxious to learn, the country ought to be as anxious to have them taught.

The "revelations" of "Colonel" Mulhall awaken necessarily a distrust of the revelator. It may be urged, with a degree of reasonableness, that a man who would give the better years of his life to the kind of service revealed in his confession, may not have outgrown the insidious subtlety, the studied secrecy—those who believe in such things call it "diplomacy," and that this whole revelation is one more act in the fell drama. It is obvious that only a man whose word is open to suspicion would have anything of the kind to reveal. But if the direct evidence should be and doubtless will be, discounted, the indirect testimony in the way of authenticated letters, telegrams, communications and verifiable accounts, remain. It ought not to be a very difficult task for the investigation committee to discriminate between the questionable and the unquestionable evidence of a far reaching dry rot, that lies back of and underneath so much of the "prosperity" and the fortunes which have been the envy of the toilers, the ambition of the criminals, and, what is worse, the justification of social, business and political leaders. Though the witness is discounted, the evidence must be faced.

Let not the Gettysburg Anniversary be too hastily dismissed. That is an inadequate celebration that contents itself with the awakening of old memories and the reiteration of sad but inspiring stories of the heroisms there enacted, the humanities there vindicated. It is well, very well, that the survivors should meet and on fields now fragrant with blossoms, shake hands and pledge themselves to forgive if not to forget. But those battle-days are not to be adequately interpreted by oratory or poetry, but by the fifty years of history that have followed. The results of Gettysburg were not simply a broken rebellion, an obliterated Confederacy and a re-established Union, but they have been the slow obliteration of State patriotism, of sectional pride, of partisan bitterness and race prejudice. Lincoln's Gettysburg Address has been best vindicated at Tuskegee, and the thousands of other centers where slaves and the children of slaves have studied and practiced citizenship and achieved by rightful merit the privileges of freedom. The pathos and the pity, the mercy and the charity, demonstrated by the women on the field of battle and around it, fifty years ago, have been justified, vindicated, in the women's colleges, the women's leadership and the women's suffrage that has followed. And before another fifty years have elapsed, the woman-slave as well as the black-slave, will have won the right of suffrage and have demonstrated her fitness for the same from ocean to ocean and from the Lakes to the Gulf.

The subtle milliner, and the silly women back of him, are at work at Washington, and they have their tariff troubles and their congressional Lobby. The new Tariff Bill of the House makes short and drastic work of the damnable millinery traffic in bird plumage.

It prohibits the importation of aigrettes, plumes, feathers, quills, heads, wings, tails, skins, or parts of skins of wild birds, either raw or manufactured, excepting only the feathers or plumes of ostriches and of domestic fowls. But inasmuch as most of the feathers in the millinery trade are said to come from abroad, it was seen that this would as was designed practically eliminate feathers from the hats, and here is where the lobbyist comes into play. We wonder how much of this Lobby was draped in skirts rather than clothed in trousers; for when the Bill came out of the Finance Committee of the Senate it was so amended as to add to its exemptions, "the feathers or plumes of birds commercially recognized as edible or pestiferous." This sounds so innocent that it represents the crafty lobbyist at his highest genius. The *Outlook* for July 12, goes into detail and shows how nearly all the lovable and beautiful birds that have been the objects of such sacreligious vandalism at some time or other in one country or another, have been considered either "edible" or "pestiferous." The list is a long one and the swan, the pigeon, the bobolink, the meadow-lark, the crane, the woodpecker, the kingfisher, eagle, pelican and the rest of them are by this amendment thrown back to the murderous ambitions of the women, whose consciences are blunted by the "love of a hat." This is alarming. Perhaps the fate of this clause concerning bird decoration, in the new tariff bill, will test the integrity of the present Congress as much as the clauses referring to sugar, hides, tobacco, etc. We hope the readers of UNITY will watch it and wherever they can put in a word, however humble, a vote, however remote from the Senator's desk, in the interest of the birds and still more in the interest of the fashion-blinded women, they will do so. In the last analysis this is woman's crime, it is a feminine outrage.

The July *Open Court* gives its opening pages to an article by Basanta Koomar Roy upon "Rabindra Nath Tagore, India's Greatest Living Poet," with a striking picture of the Hindu poet as frontispiece. It is difficult to translate poetry from one European language into another. It is still more difficult to translate Oriental poetry in such a way as to carry its flavor to the occidental mind. The translations here, to the average reader, may not seem to justify the high praise of the reviewer, but dull indeed is the reader who does not see both in the face and in the lines, evidence of gentle breeding, high thinking, and above all a spiritual sensitiveness to the beauty of nature and the mystery of life. To study this portrait and this interpretation by a fellow countryman who has been in this country sufficiently long to understand and largely appreciate what the Western world has to give to the East, as well as what the East has to give in return, is a lesson in cosmopolitanism. "Internationalism" is the word of this era, a word of increasing significance and commanding potency. But as yet, even in the mouths of the progressive, it generally means only European and American internationalism. It means a comity of interest and ultimately a community of action between the European and American Powers. This is well so far as it goes. It represents the grammar grade study which inevitably leads to the completion of the course in high school and university, which requires a recognition and inclusion of Asia, Africa and Australasia. The world is not so large but what it can be belted with fellowship, and America and Europe are not going to be so permanently dull to things fine and high as to rest in their brutal ignorance and stolid conceit in regard to the high achievements and spiritual acquirements of Asia and the measureless possibilities of Africa. The Hindu, Chinese, Japanese and African races belong to the family of man, and somehow in the not far distance there will be developed in an organized world, an international citizenship. Nations will not only exchange cordialities and the courtesies of science and art as well as the commodities of the industrial world, but they will exchange the confidences and the privileges that go with citizenship. The future will work out a system of universal suffrage where the rights of citizenship in one country will be transferable to another by honorable exchange. All this, and more, is suggested to us by the charming lines and searching face of India's poet laureate, Tagore, as interpreted in the magazine referred to above.

The Reproach and Weakness of the Y. M. C. A.

The Young Men's Christian Association is the most triumphantly successful and efficient organization yet achieved by Protestant Christianity. Its many-handed philanthropies are known to all the world. We know of no organization that can more successfully point to its "works" in justification of its existence. In the recognition of this we know of no Protestant organization that has succeeded in enlisting such ungruding co-operation from laymen and laywomen. Starting out to occupy the narrow field of offering hospitality and direction to young men without homes, it has come to be a great directing force in the matter of social privilege and religious companionship to men of all ages, all creeds and all stations in life. So successful has this organization been in enlisting the co-operation of those endowed with money as well as with kindly hearts, that a sister organization has been formed for the benefit of young women, and the Y. W. C. A., like its older brother, has promptly outgrown the "Y" and the "W" in its name. These twin organizations have become centers of life and light to thousands of people.

And yet! and yet!—there is a core of insincerity, a hidden hypocrisy, a blighting inconsistency, lurking half concealed, in the center of these organizations. This inconsistency harks back to the annual Convention in Portland, Maine, held in 1869. There is large ground of justification in the apology which says "that was forty-four years ago"! The institution has been keeping up with the times and has outgrown the limitations of the too rigid orthodox foundation established at that time. The management of many an Association has had occasion in its appeal for support and in the practical administration of its benefactions, to apologize for its inconsistencies. No man has been too unorthodox to become a contributor, and it also can be said truthfully, that no man can be too unorthodox to be the recipient of its benefactions. But the enactment of 1869 declared that no one was eligible for full membership in the association who was not a member in good and regular standing in some evangelical church. Just what was connoted by the term "evangelical" remained a conveniently elastic question until the Thirty-eighth International Conference, held last June in Cincinnati, when the ambiguity was cleared up and the inconsistency between the "'faith" and the "works" of this Association was brought down to date. In that body, so full of potency,—according to the phrasing of its General Secretary, Mr. Dodge,—there were two "storm-centers." One was, "Would the evangelical standards of the Association be changed," the second, "should all the teachers in the training agencies be required,—in addition to being members in good standing in some Evangelical Church,—*to be in sympathy* and *hearty accord* with the Evangelical standards of the Association. (The italics are ours.) It would be interesting to know just how the vote stood on these test questions. We can only say, from the information at hand, that the orthodox foundation was re-established, and that in the year 1913 in the city of Cincinnati, a great conclave of social servants and religious leaders, who claim the name *Christian,* declared that a belief in the "Verbal inspiration of the scriptures," the "deity of Jesus Christ" and the "vicarious atonement," should still continue to be its Evangelical standard. Furthermore, the Conference voted that only such teachers, in all their training agencies, as declare themselves in sympathy with these standards, shall be eligible.

Will the Y. M. C. A. movements and supporters stand by this declaration? Are they willing to be tested by this test? We call upon the intelligent clergy of all the orthodox denominations to see that, in the interest of intellectual integrity, this Cincinnati vote be enforced, or else, that the reproach be lifted by a frank confession of inconsistency and a humble apology to the intellect and the results of intellectual activity represented by Twentieth Century scholarship. Let them hasten to reveal the fact that these Cincinnati resolutions exclude from the official confidences of the Association an overwhelming number of educated men and women in the United States, a large number of the pastors of Evangelical churches, and many, very many, teachers in the theological schools of the land.

Is it not a sad commentary upon the boasted "*Christianity*" of these associations, both the Y. M. C. A. and Y. W. C. A., that they should persistently solicit and accept funds from men and women who, because of the sincerity of the God-given faculties of reason, cannot accept either of the three dogmas voted as fundamental, and whom they exclude, not only from the confidence of the Association, but, by implication, from the confidences of the Almighty. "Verbal inspiration" (whatever that may mean), the "deity of Jesus Christ,"—the dogma of the Trinity, and of the "vicarious Atonement"—a survival of the primitive superstition which taught that Divine favor was to be brought by blood sacrifice and that the consequences of sin may be avoided by propitiatory rites,—are seldom heard, still less urged, in the intelligent pulpits of our land today. Surely "faith without works" is dead, but as surely "works" disassociated from a living faith, a consistent conviction, a thought basis, are of little avail in the regeneration of the world, or, in the elevation of man.

We rejoice in the many virtues and blessed helpfulness of the Y. M. C. A., but we fully concur with the following regrets expressed by the Rev. Carlyle Summerbell of Fall River, Mass., which we clip from the report of a sermon published in the *Fall River Evening News* of June 16, 1913:

> With these many practical Christian virtues, is it not a pity that the religious tests, which of right were a storm center at its last convention, should be narrow, irrational, and directly opposed to the best inclusive spirit of liberal Christianity?
>
> Since the secretary has called attention to the evangelical standards, as set forth in the Portland Test, let us see what they seem to imply. A number of the best men and women of the church are not eligible to be acting directing members of the Y. M. C. A. Such hymn writers as the author of Bowring, who wrote "In the Cross of Christ I Glory," or the author of "Lead, Kindly Light," would all be shut out by the so-called evangelical standards from being active governing members of the association. A poet, like Longfellow, would not be considered a good enough Christian to be an active member of the Y. M. C. A. Men like our two Judges Morton, or Ex-President Taft, now of Yale University, would not have a Christianity highly enough developed in certain lines to the full voting members of the Y. M. C. A.
>
> I wonder how many of the orthodox ministers of to-day, especially those who are pastors of the most prominent churches in our city, would desire to stand for the literal verbal inspiration of the Scriptures? Not only does the Y. M. C. A. convention draw a hard and fast line, making a test of membership in the training agencies to be membership in some Evangelical church, but this is not enough; it makes a further test, insisting upon a phase of orthodoxy which has been growing less as education advances.
>
> Let me say I honor these reactionary Y. M. C. A. theologians for the sincerity of their convictions, for honesty is

the great basal stone of progress. But let the public plainly understand that the Young Men's Christian Association does not stand in its management for an association of all Christians, but only for those who can pass a certain theological church test.

Secretary Dodge has been right in calling the attention of the Protestant ministers to the action of the convention in Cincinnati, although the action, in my opinion, was exclusive rather than inclusive, reactionary rather than progressive, and out of touch with the great spirit of the present age that draws men together who are trying to live and work in the spirit of the Man of Gallilee. God bless the Young Men's Christian Association, and help them to pray, not simply My Father, but Our Father.

A Fresh Word From an Honored Leader

"Sources of Religious Insight" is the suggestive title of Professor Josiah Royce's latest volume (*Scribners*); the printed copy of seven lectures given in 1911, under the Bross Foundation of Lake Forest College, and the fifth in a series called the Bross Library.

The difference between sight and insight, we learn, is that with the first we see many things, related and unrelated in the world actual, while with the second we see things not only in wholes but in an "intimate personal contact," which makes knowledge a definite, prized possession to the mind thus gaining it. Insight is not gained at will but "belongs to the most various sorts of people," as it is "concerned with the most diverse objects." Salvation has always been the main concern of religion, and stripping the term of old theologic use and meaning, remains so still. Religious insight is therefore defined as "insight into the need and way of salvation."

Religious experience in every age contains three elements, the Ideal, the Need and the Deliverer. What is man's, or *a* man's, leading wish or thought about himself? How deeply does he realize the need of salvation—rescue or help? How readily does he come into knowledge or communion with "the power that may have him . . the light that may dispel his darkness . . the truth that shows him the way out. . . ?"

The discussion proceeds in the author's profound and illuminating way, under such chapter headings as "Individual and Social Experience," "The Office of Reason," "The World and the Will," where the old contest with pragmatic foes is renewed in earnest but genial fashion. In the chapter "The Religion of Loyalty" we are led over familiar ground mapped out in an earlier volume.

Professor Royce brings a practical understanding to the discussion of his themes of no less weight than his power of abstract thought. Thus he sees that the personal consciousness of salvation is nought if it does not enlarge into the social consciousness; but to this must be added another element, a quality of mere mystic or superhuman order, before salvation is realized in full. Reason helps by manifesting a power to synthesize as well as analyze. Reason estimates anew values whose discovery is claimed either by intuition or experience.

The attempt to keep clear of each other the notions of duty and religion is insistent and on the whole successful. The writer recognizes that "many moralists are partisans of duty as a substitute for religion," and he adds with beautiful candor and perhaps in humorous perception, that "they are often much more optimistic regarding human nature than I am." But he keeps to his main contention, that an ideal somewhat must enter into every good action, raising it above the merely prosaic and useful, lining it up with forces that are spiritual and eternal.

Courage, the power to endure, springing from some living inward ideal or principle, the sense of a cause to serve,—these are the elements that enter into the finest human behavior and make it religious.

Many readers will turn to the last chapter first, that on "The Religious Mission of Sorrow," and will gain a kind of help that is both insight and outlook which few living thinkers have greater power to impart than this one. For Professor Royce adds to the gifts of high nature endowment, scholarship and skilled expression that of wide human apprehension and interest. He has thus become to us something more than philosopher, thinker or teacher; an apostle of light, sustenance of the spirit, no less than prop and guide to the understanding.

CELIA PARKER WOOLLEY.

WORSHIP.

God of the glorious sunshine,
God of refreshing rain,
Whose voice bids earth awaken
And clothe itself again
With life of richest beauty
In plant, and flower, and tree,
Thou God of light and splendor,
We rise and worship Thee.

God of the hill and mountain,
Of valley and of dale,
Whose finger paints the rainbow;
Thy beauties never fail
To raise our souls to wonder,
And turn our Thoughts to Thee;
Thou God of living nature
We stand and worship Thee.

God of the busy daytime,
God of the quiet night,
Whose peace pervades the darkness
And greets us with the light,
Safe with Thy presence near us,
Wherever we may be,
Thou God, our great Protector,
We love and worship Thee.

God of the whole creation,
God of all life below,
We seek Thy nearer presence,
Thy grander life to know;
When we, Thy heightened splendor,
Thy greater glories see,
Thou God of all creation,
We still shall worship Thee.

The Christian Life. *Thos. Paxton.*

THE PULPIT

Thomas Jefferson's Influence on Freedom of Religion in America

Being Chapter VII from Thomas Jefferson—His Permanent Influence On American Institutions

By John Sharp Williams

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(*Continued from last issue*)

Jefferson next recited, that God had chosen not to propagate religion by coercion either of body or mind "as was in His Almighty power to do." Then follow these words in Jefferson's draft, stricken out by the Legislature: "but to extend its influence on reason alone." In striking this out the Legislature likewise acted wisely, because the assertion begged the very question at issue. All people believing in the Divinity of Jesus believed that the influence of religion was extended by the grace of God, as well as by the reason of man.

As John T. Morse says in another connection, "Jefferson's pen sometimes ran away with him." Whose does not? In the next sentence to which I shall call attention it undoubtedly did so. He said in the original draft that "to compel a man to furnish contributions of money for the propagation of opinions, which he disbelieves *and abhors* is sinful and tyrannical." The Legislature struck out the words "and abhors," and thereby strengthened the statute. It is not necessary that a man should abhor a religion, in order that the conclusion should be rightfully reached, that he ought not to be forced to contribute to it. It is sufficient, in fact, whether he believes in it or not, that he simply does not choose to contribute.

The Legislature was indefensible in striking out the next phrase to which I am going to call attention. They showed by striking it out that they had not yet risen to the full level of the philosophy of freedom of religion, and were still staggering around in the quagmire of religious toleration. The phrase to which I refer is this: "that the opinions of men are not the object of civil government, nor under its jurisdiction." If there be a self-evident truth in the world this is one. But it was exceedingly fortunate that the bill should have passed even as it was, nor was its strength materially weakened by the passage of these motions to strike out, nor by the several non-essential substitutions and additions, which were really only three.

First, the substitution of the word "temporal" for the word "temporary" in the sentence, "withdrawing from the ministry those temporal rewards." The word was the accustomed one, and its substitution was an improvement.

The next substitution was striking out the words, "We, the General Assembly, do enact," and substituting for them, "Be it therefore enacted by the General Assembly."

The third was to substitute the words "the power" for the word "powers."

The most remarkable thing about this statute consists in the closing clause of it, where the attempt is made to forestall and prevent any repeal of it by future legislatures, although acknowledging their power to repeal, and confessing inability to restrain the exercise of that power. The clause accomplished its end, however. It was afterwards considered in Virginia, that the assertion in the concluding words of the enactment, to wit: "We do declare that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such an act will be an infringement of natural right," were binding.

It is not too much to say that an overwhelming majority of the American people are prepared to maintain by bloodshed, if needful, that any act of any legislature, state or national, attempting to interfere with the absolute freedom of religious opinion and of religious worship is an infringement of a natural right, and that the state has no power over the matter; that it is not under its jurisdiction, except when overt acts injurious to the state, or to a person, or to property occur, as a consequence of religious belief, and then that it is the act which is to be punished, or restrained, and not the belief.

Not only did Jefferson's enemies accuse him of taking political views from France, but religious views, too. This is absurd to anybody who knows the history of the man's life. His religious views were entertained by him, when he was a young man at William and Mary College. They were shared by George Wythe, his good friend and law teacher, and partially shared, I am inclined to believe, by his much esteemed and beloved Professor of Mathematics. His statute for the Establishment of Religious Freedom was drawn by him years before he went to France. The French encyclopediaists were, for the most part, unqualified atheists, and when not, were purely materialistic agnostics. Jefferson was a devout believer in the existence and the providence of God, and in a future state. I have sometimes thought that he was more nearly a Christian in his belief than any man who has lived since Christ. His Unitarianism was a reverential and a cautious, as well as a rational, belief. It was not the "sneering, leering" belief of Voltaire, which necessarily led to "a divorce of life from morals," nor Gibbon's "solemn mocking of a solemn creed" with a solemn sneer. Jefferson was afterwards charged with being an atheist, principally by the Calvinistic and Congregational priests, because they did not see any difference between a denial of the Divinity of Christ and atheism.

I have said that his belief was not only reverential, but that it was cautious. He seemed to have a sensitive fear of intermeddling with the religious belief of other people, even with that of his own children. In fact, his children and his grandchildren did not know until after he was dead, that he had prepared the so-called "Jefferson Bible." He was always most careful not to be a propagandist, but to insist that every man's belief should be formed, as his own had been, independently and on one's own dread responsibility, "not for the rightfulness, but for the righteousness of it." His beliefs were expressed in a few confidential letters to Priestly and Adams, and others, who entertained the same opinions, and, in one or two cases, they were expressed to Dr. Franklin, who likewise entertained them, but, in a cannier way, kept them to himself. These letters, for the most part, were not published until after his death. Many of his friends thought that his grandson made a mistake in publishing them, and I have an idea that Jefferson would

have thought so himself. However, he left his letters and documents to his grandson, without limiting authority to use them, as he chose.

The hatred, calumny, lies—scurillous and cruel—visited on his devoted head for the balance of his life on account of the Disestablishment in Virginia, and because of the anger and fear arising from the justly anticipated imitation of his legislation elsewhere, are wondrous. During his campaign for the Presidency there was positively no end to the bitter denunciation. It was charged by one preacher in New England that Jefferson had "obtained his property by fraud and robbery;" that in one instance he had "defrauded and robbed a widow and fatherless children," of whose estate he was executor, "of ten thousand pounds sterling, by keeping the property and paying them in money at the nominal rate, when it was worth no more than forty for one," and this stupendous lie was closed with the assertion that the reverend gentleman "could prove it"!

The New England clergy seem to have adopted him as a favorite text. One, Doctor Mason, declared that Mazzei had once told a Reverend Mr. Smith, who had told him, that Jefferson had said of a ruined church: "It is good enough for him who was born in a manger." Dr. Mason also charged that Jefferson was solicitous "to wrest the Bible from the hand of the people's children."

In a letter to Dr. Rush, Jefferson said that the clergy believed that any portion of power confided in him, Jefferson, would be exerted in opposition to all church establishment schemes. Then he adds:—

> And they believe rightly; for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me; and enough, too, in their opinion. And this is the cause of their printing lying pamphlets against me, forging conversations for me with Mazzei, Bishop Madison, etc.

The man's superb moral courage was shown in the fact that he dared, on coming into power as President, to remember to keep a promise to Thomas Paine made in consequence of his services to the cause of liberty in America during the American Revolution, notwithstanding the intense and almost universal hatred of Paine which had grown out of his notorious anti-religious views. Paine was then in France, where he had been co-operating with the French revolutionists, and where, by the way, be it remembered to his credit, he had had the courage and the good sense to vote against the king, when that was dangerous, and against the death decree pronounced upon the king, when to do that was yet more dangerous. He was in prison and would have reached the guillotine, had not Robespiere reached it first. He wanted to return to America, was afraid that the British cruisers might take him off a merchant ship, and had therefore asked that he be permitted passage on board a national vessel. Jefferson wrote to him:—

> You expressed a wish to get passage to this country in a public vessel. Mr. Dawson is charged with orders to the captain of the Maryland to receive and accommodate you with a passage back, if you can be ready to depart at such short warning.

In another part of the letter he says:—

> I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much effect as any man living. That you may long live to continue your useful labors, and to reap their reward in the thankfulness of nations, is my sincere prayer.

Men who have denounced Mr. Jefferson for thus affording the asylum of a war vessel to Mr. Paine, because Paine was an atheist, as they say, in almost the next breath pronounce him to be a man of gross "timidity" in the face of public opinion, and to be a persistent "demagogue seeking popularity"! The two things do not fit into one character. Jefferson must have been the greatest fool in the world if he had not known, and as a matter of fact, he did know, that this letter to Paine and this passage on a war vessel extended to him, would raise a storm of popular disapproval, and unchain once more the satanic fury of the theologians and of a great many good people. Notwithstanding it all, Jefferson remembered Paine's services to the cause of liberty in America, and his manly stand at the risk of his neck in France. Not only that, but when Paine had come, Jefferson entertained him with Virginian hospitality at Monticello, and this was while the storm was blowing.

The degree to which the New England clergy hated Jefferson, and the measure in which he returned their hate, coupled with some contempt, were extraordinary. It was no wonder they hated him. First, he was of the opposite party. Secondly, there was jealousy of the rule of "the Virginia Dynasty"; New England pride was aroused. Third, he was not orthodox in religion. Fourth, he carried his lack of orthodoxy in Virginia to the point of separating the church from the state, the church being as yet, "established" and in the enjoyment of valuable special privileges throughout all New England, except in Rhode Island. Fifth, his known sympathies with the French people constituted him a "blood-thirsty Jacobin." Thev neither asked, nor gave quarter. They had their flocks in such condition that when Jefferson was elected President, it produced a sort of panic among many good people.

John Fiske says that he "has heard his grandmother tell how old ladies in Connecticut, at the news of his election, hid their family Bibles, because it was supposed that his very first official act—perhaps even before announcing his cabinet—would be to issue a *ukase* ordering all copies of the sacred volume throughout the country to be seized and burned." And this simply because Jefferson was a conspicuous advocate of freedom of religion, or perhaps still more because he had disconnected parsons from glebes and state support—much to the improvement of true religion. He was, as it was the habit to call men in that day, a "freethinker." It is wonderful how many good, honest folk think they are thinking when they think that thinking freely is a sin, and ought to be made a crime. Fiske well adds that "when people get into such a state of mind, the only thing that can cure them is an object lesson."

In connection with the hatred of the clergy and preachers generally for Mr. Jefferson, growing out of his disestablishment of the church in Virginia, and the welcome which that measure had met with, and the imitation of it elsewhere, it is well for the student to remember that the support of public worship was compulsory in Massachusetts, except in a few exempt cities, as late as the year 1833. We are apt to forget facts like this now, and to forget that Dr. Childs, of Berkshire County, attempted unsuccessfully in the Massachusetts Convention of 1820 to free himself, and others, of this unjust burden. Some *honest* people denounced Jefferson, as "an atheist," because he was a

Unitarian, or rather because—not being orthodox—he might be anything. Being God's vicegerents in this world, they proceeded to destroy God's enemy, and especially this Philistine and Amalekite. They did not stop with attacking his political and religious views. They lent ears of easy credulity to every charge, rumor, or insinuation against his private character. They preached from the pulpit that he was an adulterer, a miscegenist, a demagogue, a liar, a hypocrite, and a coward. Notwithstanding all this, New England, little by little, slipped from under their control. A broad, tolerant, and free administration, a "wise and frugal government," little by little, sapped the strength of New England Federalists, whose natural leaders were the clergy. The object lesson to which Fiske referred was taught and learned.

I don't know whether Jefferson was greatest as a political manager, as so many people say and write, or not, but that he was great in this role, is undeniable. He won men over and held them not by corrupting them with patronage, nor by tying them to his administration through their monied interest, or class interest, nor by extending to anybody any special privileges, nor by any rod held over them, but by "taking things by the smooth handle," while appealing to the reason and common sense of all. Thus he rendered hurtless the arrows of intolerance and hatred which fell upon the shield of his honest intent. The *odium theologicum* was itself partially disarmed in reconciliation before his death.

James Parton in his article entitled "Jefferson a Reformer of old Virginia," in the *Atlantic Monthly*, of July, 1872, says:—

> We have come now to regard liberty of belief very much as we do liberty of breathing—as a right too natural, too obvious, to be called in question—forgetting all the ages of effort and of anguish which it cost to rescue the human mind from the domination of its natural foes.

It is for this reason that we are not apt to estimate at its full value Jefferson's efforts, and his final triumph in obtaining the enactment of the Virginia statute of Religious Freedom. "No man ever more effectively put the case in favor of freedom of worship and freedom of opinion." "Logic, irony, good-natured appeal, were all combined." The reader will find a good deal of it in the "Notes on Virginia," being a recital for the world of the arguments that had been used so effectively in the Virginia Assembly.

Jefferson later followed up the work in this cause performed in his State, by insisting that the United States Constitution should be amended by the inclusion of a bill of rights, and as a part of it, a clause forever debarring the Federal Government from the establishment of a religion. In the western states the Virginia example of a complete separation of church and state like most Jeffersonian examples, was universally and at once followed.

Jeffersons definition of a church is interesting:—

> A voluntary society of men, joining themselves together of their own accord, in order to the public worshiping of God, in such a manner as they judge acceptable to Him, and effectual to the salvation of their souls. It is voluntary because no man by nature is bound to any church. The hope of salvation is the cause of his entering into it. If he finds anything wrong in it, he should be as free to go out, as he was to come in.

Upon the subject of the separation of church and state, he said:—

> The people have not given the magistrates the care of their souls, *because they could not.* They could not because *no man has the right to abandon the care of his salvation to another.* The opinions of men on religion are not the subject of civil government, nor under its jurisdiction.

During his stay in Paris his "Notes on Virginia" were published—a pirated edition. Parton says: "Saturated as the book was with the republican sentiment of which he was the completest living exponent, it was eagerly sought after in Paris, and had its effect upon the time." In France, too, during his stay there, his "Act for Freedom of Religion" was printed, this time at his own instance.

Instead of the old laws against witchcraft—which had existed not in New England alone, as some people from the way they talk seem to think, but also in old England and in Virginia—Jefferson substituted this in Virginia:—

> All attempts to delude the people, or to abuse their understanding by the pretended arts of witchcrafts, conjuration, enchantments, or sorcery, or by pretended prophecies, shall be punished by ducking or whipping at the discretion of a jury, not exceeding fifteen stripes.

In other words, instead of punishing anybody for *being* a witch, the punishment was meted out to those who *pretended* to be witches! Thus anybody in Virginia to be innocent of witch*craft* had only to deny his "witch*ship*," and to be guilty must be liar and fraud enough "to pretend witchcraft!" To wipe out a superstition by a piece of legal irony like that, approaches humor, though Jefferson's was not a humorous character.

At Brown University

A TRUE STORY AND A PROPECY

Providence, Rhode Island, last week was the scene of a college commencement which strikingly contrasted the past with the present and pictured the imminent possibilities of the future. Conforming to chartered customs, those vested with high authority in the administration of this corporation college paraded the campus in robes and vestments radiant in color, some of them wearing chains of gold, crosses and highly ornamented insignia. The story which gave color and prophecy to all this pageant performance was this:

About twenty-six years ago a boy of fourteen applied for a job in a New England shoe factory. This boy was born in the shoe making town of Brockton, Mass., of good, honest, Irish immigrant parents. After a short apprenticeship at the shoe making trade he yielded to the youthful sense of romance and went to sea as a sailor before the mast. But unlike the other sailors he improved the idle hours that came in the long journeys between distant ports by reading the few books that were found in the captain's cabin. He had received the best part of a common school education before he had applied for a job at the shoe factory. The sea was his high school.

His ship on one of its return trips to the United States entered the port of Providence, R. I. This boy, getting his land legs, strolled over the campus of Brown University. "I must go to college," thought he. He applied for admission; he was told that he could not qualify; that he would have to equip himself with a preparatory course. "But I don't need all that," was his argument. "I want to know some things which you can teach me." He was so persistent that the dean, partly amused, thought the best way to answer the boy was to let him demonstrate to himself that he was over-reaching himself in his demand. So the boy was admitted, but he was not permitted to take the studies

which he chose. Like so many pitiably limited academic deans, he assigned the boy to prescribed courses whether he wanted them or not; he had to take mathematics whether or not he was fitted for it and he had to take languages whether or not he wanted them, because, according to the ancient and silly code of education, culture was reached only over such avenues. The result of this experiment was disastrous, as the dean predicted. The boy was discouraged and thrown out of college.

But this boy did not propose to be beaten by any dean, no matter how much the latter might be ornamented with scholarly decorations. He went to work in a theater as a scene painter and scene shifter. There he worked until college opened the following fall. He then confronted that courageous educator, E. Benjamin Andrews, then the president of Brown. He related his experience; he insisted that he had a right to be educated; that he was capable of studying literature, philosophy, history, political science, economics and sociology; and that no university that really was a university had the right to deny such education to a boy simply because that boy did not meet some rigid and irrelevant qualification in purely technical branches He told President Andrews what he thought a university should be, what he thought it should do and what it should represent. President Andrews was big enough, and let us add he was intelligent enough, to know that this boy was talking sound sense and that it was the trustees of his college and the dean who were ignorant. It was they who had no conception of democracy in education.

President Andrews told this scene shifter that he would be grateful to him if he would come before his university officials and tell them what he had told him. The boy agreed to do so. And instead of going to school at Brown, Brown went to school to the boy. That young shoemaker, sailor and scene shifter told the trustees of Brown that they could not bind the nineteenth and the twentieth centuries to sixteenth and seventeenth century conceptions; he told them that the university was not only foolish but false to its mission and its trust if it chained onto the future the limitations of the past; that the university should not hang as a mill stone upon the neck of progress; that if it were good for anything under the heavens it would lend itself to advance rather than retard mankind and that it ought to help all the people that it could help and not a selected few who might conform to some ridiculous chalk line it had drawn.

Brown was fulfilling Lowell's declaration that:

> ".....the weak by some dark law,
> Have a strange power to shut and rivet down
> Our heaven-aspiring visions, and to blur
> With surly clouds the Future's gleaming peaks,
> Far seen across the brine of thankless years."

The officers of Brown University were unable to match the arguments of this mere Irish boy who understood democracy better than they; they allowed him to enter and take what he would and could. But even then they were not big enough to change a rule. They were only big enough to make an exception.

Four years later, still unable to meet his consistent logic, for the first time and the only time in its history Brown University graduated a student who had declined to take languages and mathematics. Brown University gave a Bachelor's degree to Charlie McCarthy. They did it with misgiving and with reservation; they were unable to cope with his reasoning, but with all this they were in doubt as to his culture because however much he might know the poets and the philosophers, however much he might love the word liberty, and however deeply he might analyze democracy, he was unable to conjugate a list of irregular verbs or to work out the answer to a classified conundrum in the theory of probabilities.

Charlie McCarthy was a boy of force. He was good from top to bottom. He could use his head or his feet. Not long after he had wrested this Bachelor's degree from conservative Brown he came to the University of Wisconsin as a football coach. And he was a good coach. But he was not here long before the University of Wisconsin found that he had too good a head to waste on the direction of foot force. Charles McCarthy began to tell of his ideas of democracy to the students in the class room. The coach, graduate student, fellow and instructor, five years after leaving Brown became a Doctor of Philosophy. Charles McCarthy became Professor McCarthy.

But Professor McCarthy was not content with a professorship, with a rotating chair and a teacher's table and a handful of students' cards with which to conduct a class recitation. He began early to think of the fellow who was not in college. How could the University reach him? How could it benefit him? The University must extend. University extension as a term was not Professor McCarthy's invention. Here as in other universities it existed in a perfunctory form. If a town or community had initiative enterprise enough to create a lecture center and to appeal to the University for lecturers, the University would supply them with professors for these lectures. But Professor McCarthy conceived a bigger extension. If there were an individual in a community and only one who wanted the educational assistance of this University, why should it be denied him because there were not enough others in his community to make up a center? Partly with his own money saved from an inadequate salary, Professor McCarthy started the Extension Department of the University of Wisconsin, as it is known today, and which has been so admirably and efficiently developed under those who have followed him in its work. Professor McCarthy proved to be too valuable to the state to remain even as a University Extension worker.

State legislatures were continually enacting laws which the supreme courts of the states were declaring unconstitutional. There must be a reason for this. To Professor McCarthy it was obvious. The legislators, for the most part, were well meaning and public spirited citizens, but they were not law builders. The state needed a legal architect. A man may have a very good idea as to the kind of house he wants, but if he is not an architect and builder and attempts to build it himself, he will find it so full of faults that he cannot live in it and the probabilities are that it will not even stand. So, obviously, the state needed a legal architect to whom the legislators with their good ideas could go. So Professor McCarthy conceived the idea of a state legislative reference bureau, a place where bills would be so carefully drawn and constructed and perfected that when they became laws they would stand up and no court could tear them down. The state created the bureau and put Professor McCarthy, the obviously logical man, at the head of it.

Dr. Charles McCarthy has not only played a telling part in the construction of the laws that have made Wisconsin famous, but he has become the legislative expert who in the last few years has been called upon to serve congressmen, United States senators and Presidents. All parties have turned to him for assistance in the construction of their platforms. He has become a bi-partisan patriot and a national educator. He has accomplished this without conforming to the academic codes of curricula bound colleges, which bind themselves to past pedagogical prejudices instead of lending themselves to the fullest constructive purposes of citizenship.

Last week Brown University sent for the boy she had once fired and turned back into the world as a scene shifter. She brought to her commencement exercises at Providence two men upon whom she chose to confer honorary Doctor's degrees, knowing that she honored herself in conferring these degrees. One of these was the Chief Justice of the United States; the other was the Charlie McCarthy who, unfit to enter Brown University twenty years ago by her own standards, even then taught Brown University a lesson in democracy as he is teaching states and parties and the nation lessons in democracy today.

Nor is the growth of Brown measured by this index alone. Brown University has, since its creation, been pledged to pitiable, denominational limitations. Her charter compels her to select her trustees from the Baptist, Episcopalian and Quaker professions of faith. The latter theological division is so rapidly diminishing that Brown University is not infrequently "up against it" to find a board of trustees that will qualify. Brown, heretofore, has been so professedly Protestant that the liberality that would recognize a Roman Catholic was unheard of and impossible. But last week Brown University conferred its highest honorary degree upon two men born in the Catholic faith. Brown University is beginning to recognize the eternal truth: that progress is only possible through a broad liberality.

Nor does the lesson at Brown last week end here. In his acceptance address the gentlemanly and scholarly Chief Justice of the United States declared that as a people we were too impatient; that as a nation we were going too fast. The old alumni of Brown applauded. In *his* acceptance address Dr. McCarthy declared that no people could go too fast toward democracy, and the YOUNG ALUMNI so applauded that they made not only Brown University but the whole rottenly corrupt little commonwealth of Rhode Island hear their cheers and feel the force of their stampede for progress.

All this simply means that every American college has got to grow liberal and broad; has got to help boys to become men; has got to contribute to citizenship as well as to scholarship or they cannot live in the democarcy that is coming. Brown has learned more from Charlie McCarthy, the Irish sailor boy, than all its professors could teach a score of students in a score of years.—*From the Wisconsin State Journal.*

In Innocency's life there comes an hour
When stands revealed what it could never guess;
That there is a magical, mystic power,
To make Love strong or leave it powerless.
If felt, if given without one selfish thought,
That Love is Wisdom's self, and else beside is naught.
—*Alfred Austin.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXI.

ESTHER.

TEXT: *But on the spoil they laid not their hands. Esther ix*:10.

From the beautiful story of Ruth with its trust and confidence, and from the inferior though not less interesting book of Jonah, with its plea for those outside the pale of Judaism, we come now to Esther, a book distinctly low in moral tone, full of race prejudice and bitterness. It is a story which has helped to establish the spirit of exclusiveness among the Jews. It manifests in a remarkable way the spirit of its time, that of war and strife. Written in the latter part of the third century or the early part of the second, it purports to treat of an incident taking place two or three hundred years before, in the sixth century B. C.

Alexander the Great in his eastward march had conquered the territory of Palestine; dying, he left a succession of generals who were fighting over the dismembered parts of the empire and the little country of Palestine was the buffer between them. The Maccabean family were coming into prominence as leaders of the revolt of the Jewish people against the foreign rulers who governed them with such bitter misunderstandings and rigorous harshness, trying to force them to adopt the religion and customs of their Greek conquerors. It was a time when the Jews, if they would preserve their national and religious life, must lay aside internal dissensions and hold together as a people.

The book of Esther was written with an undercurrent of purpose to account for the observance by the Jews of a great non-religious feast day, and to bolster up the courage of the author's countrymen in a time of religious and political persecution.

In the book of Esther much of the personality of the author as well as the spirit of the times is revealed in the story; he is of a harsh, intolerant character, full of race pride and prejudice. He is not religious, is thoroughly worldly, fond of the dramatic, and though unskilled he is not without the art of the story-teller, but ill-versed in history. In his manufacture of history out of tradition he weaves together impossibilities and the slightest probabilities, though some of the characters and places mentioned are historical. Ahasuerus, who figures so prominently in the story, was King Xerxes, and the town of Shushan was Susa in Babylon.

The wonder is that this book was ever allowed in the canon of the Old Testament. Perhaps its intense Judaistic spirit made it acceptable to the Rabbis. It appealed to the extreme nationalism of those who did not care for the tolerant spirit of Ruth and of Jonah. The old Rabbis ranked this book very high in the Hagiographa, regarding it as superior to some of the prophets and highest in value of "The

Writings," though they have always treated it with more or less freedom. There are several Greek translations of it and the additions to it from Greek sources are numerous.

The author is precise as to dates and circumstances. Ahasuerus, he says, ruled from India to Ethiopia. In the third year of his reign he made a feast which lasted 180 days. Esther was made queen in the seventh year of his reign and Mordecai became prime minister in the twelfth year. The dates seem accurate. The customs noted are also Persian in character. But Xerxes at this time, according to history, was campaigning in Greece. He was at Sardis, where he had a big battle. A feast of 180 days would scarcely have been instituted in wartime. Certainly the king with his army would not have returned to Persia to hold it.

When Queen Vashti was deposed and one had to be chosen to take her place the maidens of the empire for one year were making ready for inspection by the king. Esther the Jewess was chosen, and though she was sending messages continually to Mordecai, her relative, and receiving them from him, no one guessed her nationality though that of Mordecai was well known. Even Haman, Mordecai's bitterest enemy, did not discover the relationship, notwithstanding all oriental courts were subjected to an elaborate spy system, especially in the harems. It would seem that the spies of so shrewd a man as Haman would soon have made known to him the exchange of messages. It is possible that a young Jewess by her beauty might attract the notice of the king and become a member of the harem, and learning of a plot against her people set about to circumvent it. According to Herodotus it was the law of the Persian kingdom that the king might select a wife from any one of seven noble Persian families, and from none outside of these. Xerxes' queen at this time was Amestris, who was a daughter of one of the Persian grandees. Her character, like Esther's, was cruel and harsh, and from it the author may have modeled Esther. There is no record among the Persian archives of a Jew ever having been made prime minister.

A Jew need not withhold obeisance to a superior unless divine honors were claimed, yet Mordecai refused to salute Haman, his superior. The underlying motive here seems to have been to show that Mordecai the Jew would not do honor to Haman the Amalekite. There was bitter enmity between these two peoples in the tenth and eleventh centuries. This was the reason for Mordecai's conduct and not that Haman was his superior.

In the fourth chapter is found the one touch of religion in the book and that only by inference. Esther calls for a fast of three days' duration; from a later addition, written in Greek, was taken the prayer which she is supposed to have uttered during this fast. Its composition marks the time when the lack of religious spirit in the book was beginning to be felt and an effort made to supply that lack.

Grace Aguilar in "Women of Israel," reasoning from this addition, interprets the purpose of the book to show the power of prayer,—Esther was made queen by the force of her prayer, her prayer to the king was heard, her people were saved through prayer. But deeper study of the book shows that the only intent of the writer was to give the supposed origin of a secular feast of the Jews and to inculcate its observance, that the solidarity of the people might be preserved. Esther is an historical novelette written for a political purpose.

In Babylon there was a springtime festival when all kinds of merrymaking were indulged in and gifts were exchanged. The exiled Jews coming in contact with this custom carried it back to Palestine, transforming it into a Jewish festival known as the feast of Purim, and greatly enjoyed by them. The Babylonian festa was probably founded on the Assyria-Babylonian myth of the victory of the chief god and goddess, Marduk and Ishtar, in their conflict with the Elamite deities Haman and Vashti. Between the Elamites and Babylonians there was continued warfare. It was in Elam that the code of Hammurabi was found. It was a part of the loot taken from Babylon by the king of Elam in one of his forays. The word Purim is of doubtful origin, but it seems to have no connection with the use of the lot, though the author makes that its genesis.

The fierce intolerance and savagery of Esther and Mordecai are shown, especially in the ninth chapter.

The lesson of the book is negative. We say that bigotry is hateful. We condemn race pride and unloveliness of character. We extoll a broad toleration. We are convinced of the necessity of independence of thought and action. Yet we act often not from conviction but under prejudice; we cheat ourselves into thinking that our prejudices are convictions. The book of Esther was written under political heat and amid the strife of war. It bears the impress of its time. Yet we too often find these same questions and this spirit around us now in this "piping time of peace."

QUESTIONS ON ESTHER.

1. What is the character of the book of Esther?
2. What were the political conditions of the time?
3. What characteristics of the author may be learned from the book?
4. Give some reasons why the history as given is inaccurate.
5. What is the probable origin of the feast of Purim?
6. Are we done with race pride and prejudice?

THE SECRET.

How blest am I, who blissfulness can find
In commonest delights that greet my hand!
I cannot flee Earth's richness;—move or stand,
Her treasure to my coffers is inclined.
The clouds that seem the sky and earth to bind,
The daisies dancing to the breezes' band,
The waves that roll to wedlock with the land,—
My beggar's bowl runs over, glory-lined!
The meadow-sparrow's muse, the sun's caress,
The challenge of the hillside's beckoning call,
The comradeship of brooks along my path,—
To some, a sighing in the wilderness!
Yet forum, theater, nor banquet hall,
Nor gold, nor power, nor praise, such blessing hath.

JAMES H. WEST.

Not all is lost to that one who still nurses within the soul the desire for a little more knowledge, a little more beauty, a little more justice, a little more love. JAMES T. TOWNSEND.

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SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

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THE FIELD

"The World is my Country, to do Good is my Religion."

INTERNATIONALISM AMONG UNIVERSITIES.

[The *World Peace Foundation* has issued an interesting pamphlet on the above subject by Mr. Louis P. Lochner, Secretary of the International Federation of Students, clearly indicating the present and possible future influence of student exchange and the fraternizing of student bodies, upon the Peace Sentiment of the world. We quote in part from his address.—W.]

Scholarship is in its very nature international. The scientist, the linguist, the technicist, the historian, the man of letters,—each is dependent upon international co-operation for the achievement of the highest results in his particular field of endeavor. * * * In short, it may truly be said of the scholar that "every factor in his culture, every science which he knows, has been built up by the cumulative services of men in every nation in the successive ages."

It is not surprising, then, that we find an ever-increasing tendency among men of science and of letters to recognize this mutual interdependence by organizing and federating internationally, and, having perfected such welding together along lines of common interest, to co-operate henceforth upon a world scale. Even the most sanguine of workers for international co-operation must have been pleasantly surprised when, a little over a year ago, the Foundation for Internationalism at The Hague, in a singularly interesting volume on "Scientific Internationalism — Pure Sciences and Letters," acquainted us with the names, officers, forms of organization, and brief historical sketch of six hundred and fourteen international organizations and institutions in the scholastic world, all of them embracing at least a pair of nations, many holding periodic world congresses, and not a few maintaining an official organ of their own.

All the larger colleges and universities in the United States, and more than half of the total number of such institutions, maintain courses of instruction that stimulate interest in international relations and tend to develop what has been happily termed "the international mind." * * * They contribute directly to the formation of a more intelligent public opinion concerning human fraternity and the increasing solidarity and unity of all social interests. They therefore help to make our student body ripe, as it undoubtedly is, for the doctrine that international disputes must and can be settled by pacific rather than violent means.

A mighty international force among the colleges and universities of the world is the Christian Students' Federation (Fédération Universelle des Étudiants Chrétiens). The American leader and General Secretary of this international organization, Mr. John R. Mott, is a living embodiment of the international spirit.

In the Federation, now comprising 2,305 Associations with 156,071 members, nineteen different local federations are included. They reach into every continent. The biennial conferences of the Federation are held first in one hemisphere and then in the other. At the 1911 conference, at Constantinople, twenty-eight countries were represented. This is nothing less than a parliament of the world, and every member of this Federation cannot help realizing that the brotherhood of man is a vital fact.

The growing spirit of internationalism among men of learning is further advanced and accentuated by the system of interchange of scholars, which is proving its lasting merit the longer it is in vogue. The Theodore Roosevelt-Kaiser Wilhelm and the Harvard-Berlin exchange professorships have so immediately and completely justified their existence that similar exchange arrangements with French, Scandinavian, Japanese and South American scholars have been completed in rapid succession. * * * Parallel with this exchange professorship idea have been evolved various schemes for enabling picked students to receive part of their collegiate training in a foreign country.

Somewhat different in scope and, I believe, more broadening in their influence than even the Rhodes Scholarships are the Traveling Fellowships for Teachers made possible through the generosity of M. Albert Kahn, of Paris. * * * The beneficiaries of the Kahn Foundation pledge themselves in the course of their incumbency of a traveling fellowship to visit the leading countries of the Orient and of Europe, and by personal observation and contact to learn how other peoples and races are living and are solving their problems.

This same idea of education by travel underlies the scholarships offered by the Association for the International Interchange of Students between North America and the United Kingdom, whose central bureau is at London.

No more fitting tribute to the importance of international training could have been paid by our Chinese sister republic than her decision to use the portion of the Boxer indemnity remitted by our government for sending to this country annually some hundred competitively selected students. * * * Three of the closest friends of my undergraduate days were Chinese students. The first is now assistant director of the gigantic railway system of China; the second a professor of political science in a Chinese provincial college; the third a press correspondent at Shanghai for eight leading American newspapers and for the Reuter International News Agency! * * * As these students from many lands became transfused with the spirit of internationalism pervading their universities, they began to organize and thereby to make possible one of the greatest modern factors for peace,—the International Federation of Students, which bears as its motto the two Latin words "Corda Fratres" (Brothers in Heart), and which has for its principal aim that of "favoring and protecting the idea of fraternity and solidarity among students." * * * In September, 1911, when the members met in their Seventh International Congress, a new element was introduced, which gave a tremendous impetus to the movement and put it on a world-wide scale. This element was the presence of delegations from the Cosmopolitan and International Clubs of North America and Germany and of the "Liga de los Estudiantes" of South America, and the consequent affiliation of the bodies which they represented with the Corda Fratres movement. * * * At the Corda Fratres congress at Rome in 1911, then, we find these three forces represented: the consulates or chapters of Corda Fratres, the Cosmopolitan and International Clubs of North America and Germany, and the League of Students of South America. It was no small thing to mold these three movements—each presenting a somewhat different plan of organization, each proud of its history and results—into a composite whole and to provide a form of international organization so flexible as to enable other movements which might exist in other countries, such as the East and West Clubs of England, to become affiliated. But good will and mutual concession wrought the seeming miracle.

Thus we have gone a great way toward uniting the students in an all-embracing world federation. We of the American group are especially happy that the Eighth International Congress, to be held in September, 1913, has been awarded to the United States, and that the Cosmopolitan Club of Cornell University, the strongest branch in our Association, is to act as host during the official sessions.

The preparations for the congress are now well under way. Invitations to the

students of the world have been sent for circulation to all the foreign ministries, to all the student college papers of this and other countries, to all the student associations whose names could be learned by the Congress Committee headed by Carlos L. Locsin of Cornell, a Filipino student of remarkable organizing powers, and to hundreds of individual students. An honorary committee headed by President Wilson, and comprising such names as that of United States Commissioner of Education Philander P. Claxton, Director-General John Barrett of the Pan-American Union, Secretary Benjamin F. Trueblood of the American Peace Society, Governor Sulzer and Mayor Gaynor of New York, Edwin Ginn of Boston, Edwin D. Mead, director of the World Peace Foundation, Hamilton Holt of *The Independent*, Dr. Andrew D. White, and the presidents of practically all colleges and universities at which there are cosmopolitan clubs, is giving its moral support to the congress. The Division of Intercourse and Education of the Carnegie Foundation has shown its interest by granting a considerable subvention to help finance the congress; while the World Peace Foundation of Boston has made it possible for President Nasmyth, of the International Central Committee, to spend most of his term of office in Europe, where he is rousing the student bodies of the Old World to the importance of the coming international meeting.

Though the official sessions are to be held at Ithaca, it is planned to take the foreign visitors to a number of places of interest, including New York City, Albany, Schenectady, Niagara Falls, Buffalo, Philadelphia, Washington, Boston and Cambridge.

I sincerely hope that the universities of this country will appoint delegates to this congress, and thereby embrace the splendid opportunity offered of encouraging the cause of international good will and humanity. Never before has an opportunity like this come to the students of this country to show their international-mindedness. Will they rise to the occasion?

In conclusion, I desire to advance a positive suggestion for further advancing the spirit of internationalism in the scholastic world. It is this: Should not the coming world congress of students be utilized for calling into life an International Institute of Universities, which shall act as a clearing house, as a central repository for information affecting the entire scholastic world. * * * Suffice it to say that it would serve, as nothing yet devised, to unite and unify the numerous forces now at work in the scholastic world for hastening the day of complete world organization. The machinery is provided in the organizations which I have sketched. Who will furnish the motive power?

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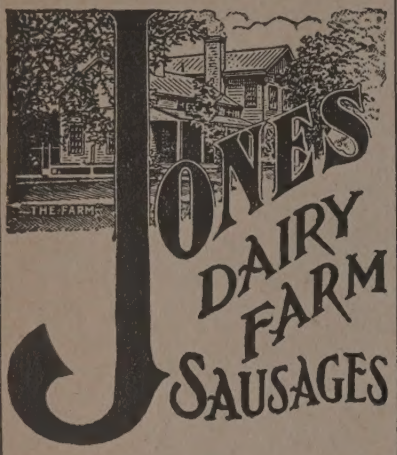

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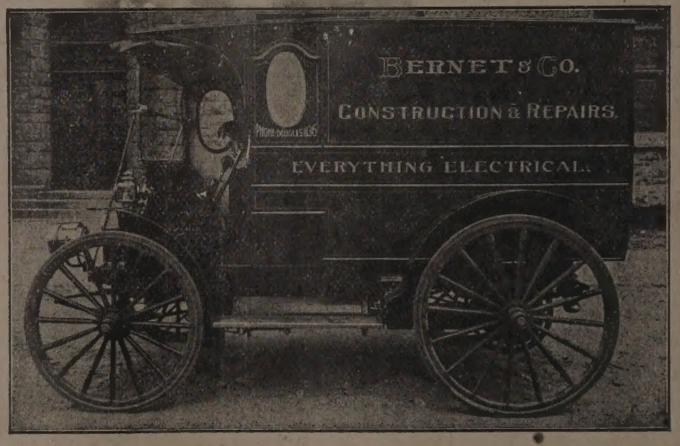

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